AN

ALARM

To all Impenitent

INNERS.

OR,

e Spirit of Bondage raiſed up in Judge-ment and allayed in Mercy.

clared in a ſhort Treatiſe of the ſweet-neſſe of God's love diſcovered in the bitterneſs of his wrath.

y Humphrey Browne, M.A.

Confeſſio eſt ſalus animarum: diſſipatrix vitio-n: oppugnatrix dæmonum: Quid plura? ruit os inferni, portas aperit Paradiſi.

Auguſtin. in Lib. de pœnit.

Lam. 3. 19, 20, 21.

embring mine affliction and my miſery, the wormwood and e gall. My ſoul hath them ſtill in remembrance, and is umbled in me. This I recall to mind, therefore have I hope.

LONDON,

ted for *Edw. Blackmore*, and are to be ſold at the Signe of the *Angel* in *Pauls* Church-yard, *M. DC. L.*

'76-415

The Author to the Reader.

THe great Phyſitian of our ſoules, doth often cure the ſore of ſin, by the ſence of ſin: and makes his Patients ize the greatneſſe of the remedy, by e grievouſneſſe of the diſeaſe. Our eavenly Father makes his children ſte the bitterneſſe of his wrath, that ey may the more admire the ſweet- eſſe of his loving kindneſſe; he ſuf- rs them to be almoſt drowned, in e raging Sea of the one, that they ight be ſaved in the Arke of the o- er. Behold therefore the goodneſſe nd ſeverity of God: On them which ll ſeverity, but towards me good- eſſe, if I continue in my goodneſſe: herwiſe I alſo ſhall be cut off, as in-

Quàm dives es iu miſericordia, quàm magnificus in juſtitia, quàm munificus in gratia, Domine Deus noſter? non eſt qui ſimilis ſit tibi. *Bern.* Serm. 57.

Rom. 11. 22.

Ebrietas manifestissimus est Dæmon. Bern.

Ira furor brevis est.

John 4. 29.

*indeed of late I was verily perswad*ence, it
*I should have been; for being a*ommit
Taverne in London, *where too o*me in
*ten drunkennesse that most manife*ich be
*Devil keeps his Randezvous, I pla*Angel
*ed with an acquaintance of mine*y palat
*Tables, for a pinte of Sack, but wit*my so
*in a while doubling our files, we b*ine sit
*gan to quarrell; whereupon my re*Sove
*son, and that small Religion whi*digna
*I had, was overcome with unru*eath:
*passion; I wisht the Devill mig*unten
*have my soul, if I did not fight wi*n he
*him the next morning, and kill*hell,
*be killed: but mine own wrath w*on;
*not long over, before Gods wra*tere
*overtooke me: for the thought*f mer
*that abominable execration, did*omac
*trouble me, that I knew not w*ake,
*whether I were in Hell, or Hell in m*y spi
*the fearfull roaring of that one s*ounte
*against me, brought all my other si*eaven
*with gastly looks to gaze upon m*f hell
As the woman of Samaria *concern*d, by
*ing Christ, so I may say of my co*d fri
scien

ence, it told me al the sins that ever
ommitted: and presented them un-
me in the ugly picture of Devils,
hich before I looked on in the form
Angels; as before they seemed to
palate all honey, so in the anguish
my soul they were all sting. I saw
ine sit on the brow of Gods offend-
Soveraignty, each look sparkled
dignation, and that indignation
eath: there was a storme in Gods
untenance, and a tempest in mine
wn heart and tongue, crying out,
hell, and damnatinn, as my por-
on; supposing my self to have no
terest at all in Christ. No Cordiall
mercy could work on my Nauseous
omach: no Gospel-physick could I
ake, in those raging Dog-daies of
y spiritual distempers; wherein I
ounted my self a Dog, shut out of
eaven, and onely fit for the kennell Rev. 22. 15.
f hell: but at last, being often visit-
d, by my worthy, and much honour-
d friend Mr Blakemore, Pastor

of S. Peters Cornhill, *the pulse of my conscience began to beat more mildly, being touched with the hand of mercy.* Prospera lux oritur *light proceeded out of darkenesse, joy out of sorrow: comfort out of despaire: and as I may say, Heaven out of Hell. God my mercifull Father scourg'd me, I cryed bitterly, crying he heard me, and hearing, he comforted me: he continued not long in his dreadful posture of warre, but condescended to a treatie, making (as I trust) a perpetuall peace with my soule. Wherefore I will praise thee O Lord among the people: for thy mercy is great above the heavens: and thy truth reacheth unto the clouds. The Lord is my portion, saith my soule, therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. Set your face therefore (Deare Christian friends) unto the Lord God, by prayer and supplica-*

Prospera lux oritur linguis animisq; favete: nunc dicenda bono sunt bona verba die. *Ovid. Fast. l. 1.*

Psal. 108. 3, 4.

Lam. 3. 24, 25.

Dan. 9. 3.

tion

n. And if any good ſhall accrue to you out of theſe my poore endea-urs, let Gods have the praiſe, and your prayers that I may grow in ace, and in the knowledge of our rd, and Saviour Jeſus Chriſt: o I hope will perfect that which hath begun that, I ſuffer not ſhip-rack in the heaven.

2 Pet. 3. 8.

Domine quod cœpiſti perfice ne in portu naufragium accidat. *Aug.*

Finally, brethren, whatſoever ings are true, whatſoever things e honeſt, whatſoever things are ſt, whatſoever things are pure, hatſoever things are lovely, what-ever things are of good report: if here be any vertue, and if there be ny praiſe, thinke on theſe things: And the grace of our Lord Jeſus Chriſt be with you all. Amen.

Phil. 4. 8.

Yours in Chriſt Jeſus,

H. BROWNE.

AN ALARME TO ALL Impenitent Sinners.

WHen a man hath not bluſhed, at the qu, of Satans temptation, to come on the Stage as a ſinner; e thinkes he ſhould not be aamed of publique view, when e ſcene is changed, and the part a convert acted: for ſo to do, ere in this, to cloud the glory of ercy, as in the other, to proke the rigour of juſtice: and havea whores fore-head in ſinng, though a virgins baſhful- Jer. 3. 3.

neſſe in confeſſing, for mine ow
Iſa. 3.9. part therefore, as declaring m
ſin as *Sodom*, was to me a Com
die, ſo to declare Gods merc
in my longed-for reformation
ſhall not be to me a Tragedi
Pſal. 7. 13. but rather the old man's *Exi*
with the inſtruments of death
Iſa. 38. 20. and the new mans *Intrat*, wi
the ſtringed inſtruments, ſound
ing by the finger of the holy ſp
rit, ſhall be to me the ſweete
ſoul-raviſhing muſick, mo
1 *Sam.* 16. comfortable then *Davids* Harp
to *Saul*, poſſeſſed with an ev
ſpirit, and if in declaring Go
goodneſſe to me, I act to plea
my heavenly Spectator, I have m
reward: I ſeek not the applau
of any, but the happy converſio
of all, who hug ſin in their hear
with as great danger, as the *La*
cedemonian boy did his fox; O
when I remember mine affliction
and my miſery, the wormwood, an
th

Plutarch. Quod durum pati meminiſſe dulce. Sen. in Hero. fur.

egall, Lam. 3.19. mine afflicti-
n is renewed, to recount the
iſery of a ſinner, without the
omfort of a Saviour, *ſi mihi ſint*
ntum linguæ, I could not ex-
reſſe it: for I know by the pulſe
f mine own conſcience, the
arful agonies of a ſick ſoul,
ung with the ſence of ſin: *con-*
ientia peccati formidinis mater:
he conſcience of ſin is the mo-
her of fear: and albeit to the
odly, it be faire, yet it preſents
arful phantaſies, and hideous
pectacles, to the eyes of ſinful
oules.

Chryſ. in Pſal. 50. Pœnitens de peccato dolet & de dolore gaudet Aug.

This I know, by a late woful,
oyful experience, I call it ſo; be-
auſe (bleſſed be God) it proved
γλυκύπικρον a bitter-ſweet unto
me: But firſt of the bitterneſſe,
nd then of the ſweetneſſe.

Saint *Bernard* makes mention
f a four-fold conſcience: firſt,
conſcience quiet, and good, as

1 Tim. 1. 5. *and this is a continu*
feast, Prov. 15. 15. Secondly,
conſcience good, but not quie
and this was *Davids* caſe, in h
complaint thus, *Thou haſt la*
me in the loweſt pit, in darkneſſe,
Pſal. 88. 6, 7. *the deeps: Thy wrath lieth hard u*
on me: and thou haſt afflicted
with all thy waves. Thirdly,
conſcience quiet, but not good
and ſuch a one hath he, wh
hearing the words of the curſ
bleſſeth himſelf in his heart, ſay
ing, *I ſhall have peace, though I wa*
in the imagination of mine heart,
Deut. 29. 19. *adde drunkenneſs to thirſt: O quan*
ta tempeſtas eſt hæc tranquillitas
what a tempeſt is this calme
what a war is this peace? for the
that thus would have a peace
make a truce without the Broad
Hoſ. 4. 17. ſeal of the King of kings: are n
better then Rebels, and ma
well expect his fearful march a
gainſt them: though his marc

the longer, his aſſault will be
e fiercer; the longer the
aught, the ſtronger the ſhoot,
ſetling on our lees of ſin, we
r Gods dregs of fury, he that
eps long in the pleaſures of ſin
earth, may ('tis to be feared)
vake in the paines of hell: find-
g thorney thickets of ſharpeſt
rrows, for roſie beds of his
veeteſt pleaſures.

Sæpe quem tentationis certamen ſuperare non valuit, ſua deterius ſecuritas ſtravit. Greg. Moral.

4. a conſcience neither quiet,
or good; and this was my caſe
hen the book of my conſcience
as opened, and all my ſins in
apitall letters, were read by the
ye of my wofull ſoul. And then
infull I, according to the Con-
nts of thoſe records, gave ſen-
nce of damnation on my ſelf.
My ſoul choſe ſtrangling, and
eath ra ther then my life. I that
efore had drunk iniquity, like
vater, as *Job* ſpeaks, do behold
uſtly a torrent of div ine wrath,

Iob. 7. 15. *Ier.* 8. 3. *Iob.* 15. 16.

ready to overwhelme me: th
waters of *Marah* compasse
the litle Isle of man in m
round about: and no fre
streames of Heavenly consolat
on, could passe through the sa
Sea of these hellish terrours: a
the streames of my vaine world
ly pleasures, in the Channell o
presumtion, emptied themselv
into the gulph of despaire, a
the river *Jordan* into the dea
Sea. Then, O then I found a
my former pleasures, to be bu
deceitfull lusts, foolish an
hurtfull lusts, according to tha
of the *Poet*, *Sperne voluptates*
nocet empta dolore voluptas de
spise pleasures: pleasure purcha
ed with griefe, is hurtfull, if an
pleasure was purchased wit
grief, surely mine was, for whil
I with it as Satans Engine, rushe
like an unruly horse, into th
battell of rebellion, against th

Ephes. 4. 22.
1 *Tim.* 6. 9.
Horat. 1 *ep.* ad Lollium. Malorum esca voluptas. Cato. Major.

sacre

cred Majesty of my God, he
ercifull King, being provoked, *Iob. 6.4.*
ts his terrors in array against
e, masters up all my sins, before
y face, as threatning to cut
e off, with my own formerly
loved, but now terrible par-
y, even my transgressions; nay
ore, the high and mighty Lord
f Hosts, discharges in a ful vol-
y, all the roaring Canons of
is irefull and direfull menaces
gainst me, insomuch that the
eak bulwarke of all my hope,
was soon battered down: & then I
ope-less, help-less wretch, found
y woefull experience, that the
ins of Preachers, were not only
he Preachers of sins, to others,
ut also of most heavie judge-
ments to themselves. Then I
found that I had onely spoke for
Jerusalem, but wrought for the
building up of *Jericho*, & *Babylon*:
then I found that I had sailed by

Satan's compasse, & not Gods; b
the false light of his delusion,
Rev: 4. 6. not by the Pole-starre of Go
grace, on this Sea of glasse, t
world: which made the Sou
ship-wrack by me, cry out
'twere in my ears, for vengeanc
against my soul, cast on the Syrt
of a most sad condition: as *Pa*
2 Cor: 1. 8. and *Timothie, in Asia were presse*
out of measure above strength: in
somuch that they despaired of li
naturall: so I was so pressed wit
the burthen of my sins, above m
strength, that I even despair
ed of life eternall, and yet de
spised life naturall, desiring (a
I may say) to die, if there wer
no heaven, who lived as if there
were no hell. Such an horrou
Psal: 55. 5. overwhelmed me, such a hor-
rour laid hold upon me, that as
before I lived as if there were no
law, no justice; so now I lay as
if there were no Gospel no
mercie.

My

My sins that cloud of witnesses against me, did so hinder the Sunshine of Gods favour from me, that I beheld the Sun of divine justice, without any beames of mercy: so that I conceived my soul to be no better then a Devil, in my body; as *Plato* held the souls of men, to be Devils separated from the body, whereas a sanctified soul is as it were a certain God, dwelling in a humane body, or a heavenly thing, taking up his mansion in earthly cottage.

Dicit quidem *Plato* animas hominum dæmones esse, &c. Aug. de civit. Dei l. 9. c. 11.

Anima Deus est aliquis humano corpore vivens Sen. ad Sunil. Epist 3.

Oh, such bitter things were written against me, by the pen of Gods justice, dipt in the gall and vineger of his sore displeasure, that I then possessed the iniquities of my youth; which made me tremble, as *Belshazzar*, at the hand-writing. Me thoughts I read also, *Mene Mene Tekel Upharsin*: I was weighed in the ballance

Job. 13. 26. *Dan.* 5.

lance and found wanting, eve
of true zeal and pietie, whic
crownes Christ ministry. I look
ed therefore on the kingdom o
M. *Blackmore.* heaven, as divided from me; an
on hell as my right inheritance
insomuch that when a learne
Godly minister of *London*, (fo
whom I am bound to praise God
came to visit me, in my extremi
tie, and desired like the good
Luke 10. *Samaritan* to powre in oyl o
comfort, into my wounded con
science, it swimmed (as I may say)
on the top of the overflowing
of mine iniquitie: and neve
touched my conscience, as a re
medie. All Gospel-salves wer
to me corrosives: God's wound
though the mildest, was to me a
sword; such sinfull malignan
humours did so over-charge the
stomach of my soul; that the brea
of life could not be disgested by
me, as any thing nourishable unto
me

ne. I looked on my ſelfe as no *Iſraelite*, and therefore I could ot reliſh that ſacred Manna. he Scriptures are Gods Armou- y, wherein are weapons both ffenſive, and defenſive: but alas, ll the weapons therein were ffenſive unto me, in that ſad eſertion; ſo focible was my con- cience, in terrifying me, that he ſword of Gods vengeance dged by my diſobedience, was rawn before my face, covered with confuſion. Then I who *Jehu*- ike marched furiouſly in the road way, in this woefull treight I lay down, roaring for terror, and yet not able to cry for quarter, to aſk for mercie; deeming or rather dooming my ſelfe (*Spira*-like) out of heavens protection, becauſe not within the lines of Chriſts communica- tion. The Schoolemen obſerve hat a Child of God, may ſo fall, that

Magna eſt vis conſcientiæ in utramq; partem: ut neq; timeant qui nihil commiſerint: & pœnam ſemper ante oculos verſari putent qui peccaverint. *Cato major*] pro Milone.

that he may therein looſe *aptitudinem regnandi*: the fitneſs of reigning: but never *jus regni* the right of the kingdome: but I poor Creature, ſeeing my ſelf deſtitute, of the Royall Charter of grace, ſhut my ſelf clean out of the Citie of glory. I meaſured my right by my aptitude, and ſo found no place to enter, being fully perſwaded by the enemie that I had loſt Chriſt, the way: and herein the devil played the part of a cunning, deceitfull Phyſitian, who recounts all things that may endammage, not any thing that may recover his patient.

A ſick patient indeed was I, and my ſickneſſe threatned even the very death of immortality: and who could entreat for me? As old *Eli* ſaid unto his wicked ſonnes, *if one man ſin againſt another, the Judge ſhall judge him: but if*

Ἀνωμία, ὄχι ἐξουσία ψυχῆς καὶ θανατὸς ἀθανάτου. *Baſil.*

1 *Sam.* 2. 25.

man sin against the Lord who shall treat for him? he goes the way to silence the mouth of the blood of Jesus; and loe then against whom sin is the Sollicitor in the court of heaven, and for whom Christ Jesus is not the advocate, most miserable is the state of that man, most grievous is the sickneſſe of that soul: yea truely it is the soul of sickneſſe, the whole head is sick, and the whole heart faint. *Isa.* 1. 5.

I am sure it is a fearefull thing to fal into the hands of the living God: nay, most fearfull it is, when we have not the wounded hands of our Redeemer to hold us up: certainly then as presumption was our heaven, despaire will be our hell; the one marching in the front, the other very often brings up the arreare, or rather falls upon it, routing all former pleasures, marshalled by pre- *Heb.* 10. 31.

Desperatio homicida est animæ. Aug. in *Psal.* 50. Serm. 6.

Iob. 7. 20.

Gen. 4.

2 *Sam.* 17.
1 *Chron.* 10.
Mat. 27.

preſumption: and ſlaying th
ſelf-condemning ſoul; which
as a marke ſet againſt God, an
is a burden to it ſelfe. We ſee i
exemplified in *Cain*, *Achitophe*
Saul, *Judas* and the like: whoſ
ſoules being appaled with th
ſenſe, and over-burdened wit
the weight of their tranſgeſſions
they deſpaired of the haven
and ſo caſt themſelves, into th
gulph. They that before, like
ſhip with full ſaile, hoiſed u
the Top-gallant of their pride
& the ſailes of their affections t
the poyſonous blaſts of Satan
temptations, at laſt, like baſe
cowards, ſtrucke ſaile to th
Prince of darkneſſe, who upo
their totall ſubmiſſion, boarde
the pinnace of their ſouls: an
being a curſed Pyrat, from th
beginning, robbed them of th
precious jewel of their ſalvation
which is the onely prize he ſeek
for

Sceleratior omnibus ô Juda & infelicior extitiſti: quem non pœnitentia duxit ad Dominũ: ſed deſperatio traxit ad laqueũ. Leo in Serm.

or: as the King of *Sodom* ſaid unto *Abraham*, *da mihi animas*, *give me the ſouls*, *Gen.* 14. 21. Such is the devils method, if he hath the ſoul, which is mans all, he hath all his deſire accompliſhed, as in *Judas*; who ſinned more in deſpairing of mercie, then in betraying his maſter, the Lord of life, to death.

Now in the fall of man. 1. the Devil tempts. 2. Man conſents. 3. God forſakes. Satan tempts in malice, man conſents in weakneſs, and God forſakes in juſtice. Neither is he abſent, where he ſeems to be a farre off: for where he is not preſent *per gratiam*, by grace, he is *per vendictam*, by vengeance. Greg. Hom. 8. ſuper. Ezek.

Oh, when the juſt Judge of heaven, and earth is preſent, in the laſt acception, then the Lord is known executing wrath, who was not known ſuffering wrong:

then

then his Scorpions are feare
whoſe rods were ſlighted: h
ſword is brandiſhed to a deſe
ved ſlaughter, whoſe Scepte
held out by the right hand
love, could not invite to a tim
Iſa. 47. 3. ly ſubmiſſion. *Then, Oh then, t*
nakednesſe of a miſerable ſinne
Iſa. 59. 17. *ſhall be uncovered: yea his ſham*
ſhall be ſeene: when God thus put
on the garments of vengeance fo
cloathing, and is clad with zea
Iob. 9. 5. *as a cloak. Who can ſtand whe*
the anger of the Lord is kindled.
Hab. 3. 12. *he overturneth the higheſt moun*
Iſa. 63. 6. *taines in his anger. He threſheth*
his enemies in anger: nay more, h
treadeth downe the people in his an-
ger, and makes them drunk in his
Ἔχει θεὸς ἐνδικὸν θυμὸν. Homer. *fury; and brings down their ſtrength*
to the earth.

God hath a revenging eye
(ſaith the blind heathen &:where
ſin is long in the ſoul, as a black
cloud; no marvell, if the ſtorm

of

of vengance break forth in a hunder-clap of fury; wherein the poor ſoul hath the tacklings looſed, cannot well ſtrengthen the maſt, neither is able to ſpread the ſaile, and therfore is broken with the tempeſt as *Job* ſpeaks, Gods ſtorme is a deſtroying ſtorm, as a flood of mighty waters overflowing it caſts down to the earth with the hand.

In this overflowing, all our pleaſures and vain delights ſinke, but our ſins do ſwim in full view to the ſhame and confuſion of our faces, who may juſtly be eſteemed in Gods ſight as veſſels wherein is no pleaſure.

Such a one aſſuredly was I. when the moſt High thundred with his voice of diſpleaſure, perſecuted me with his tempeſt, and made me afraid with his ſtorme, I ſaw no pleaſure that

Ὅτε ἁμαρτία ἐμὲ χειμῶν. Chryſ. Hom. 5.

Iſa 33.23.
Job 9.17.
Iſa. 28. 2.
Ier. 22.28.
Hoſe. 8. 8.
Pſal. 83.15.

God had in me, neither had any pleasure in my self, I could not but fall out with my self, because I had falne out with my God; vile I was in the sight of others, but viler in mine own.

Terror without, and horror within, like *Pharaohs* lean kine, swallowed up all the fat kine of my former Carnall delights: which like the fair *Nymphs* in the *Poets*, brought forth the fowle Satyres of fierce wrath, trouble of an evil conscience, and despair of Gods mercie: conceiving it to be unprofitable to knock at the door, or wait at the pool, but behold, *I that was thus afflicted, tossed with tempest and not comforted, beheld with the eye of faith a Saviour, presenting himself as a Covert of mercie, from* the storm of incensed Majestie. Though the cry of my sins were great at the dreadfull Tribunall, yet the cry

Gen. 41.

Isa. 54. 11.

of

f my Redeemers blood was
reater, at the Throne of grace:
here it did awake mercie, and
lled wrath a ſleepe, ſo that I
ill ſing of mercy and judge-
ent, unto thee O Lord will I ſing. *Pſa.* 101. 1
is of the Lords mercies that I *Lam.* 3. 22.
m not conſumed, becauſe his
ompaſſions faile not.

It is ſaid, where the *Philoſopher*
nds the Phyſician begins; ſo
here humane reaſon and fleſh-
y wiſdome was Non-pluſt in
e without hope of remedie,
he bleſſed Phyſician of our
ouls (teaching me that Gods
Metaphyſickes are above mans
ogick) ſpeaks to me with heal-
ng Aphoriſms of mercie, ſaying
n effect: for a ſmal moment have
forſaken thee, but with great *Iſa.* 54. 7. 8.
nercies will I gather thee. In
little wrath I hid my face from
hee, for a moment; but with e-
erlaſting kindneſſe will I have

mercie on thee, saith the Lor
thy Redeemer.

Iam. 3.11. *But stay, doth a fountaine sen*
forth at the same place sweet wat
and bitter? Yes, sweet streams
mercie, and bitter streams of ju
stice, flow both from the sam
fountain of grace and glory.

Rev.4 5. Out of the same Throne pro
ceed lightnings of Gods wi
thundrings of his judgement
and voices of his mercie: whic
verse.3. are evermore shrill in faithfu
eares. The Rainbow about th
Throne, the Covenant of gra
is still visible in the Horizon
the Saints; though happily *n*
-beculæ quædam, some thin clou
may interpose.

When God is to shew merci
like the father of the Prodig
Currit, he runneth, as being wi
ing, and rejoicing at it: but wh
to shew his inward displ
sure by his outward warlike p
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How sh
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hall I
hall I
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voice
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my rep
her.

re in judgement, *ambulate*, he alketh, as at the caſting *Adam* t of Paradiſe being penſive & ſcõtented at it. He is even grie-ed at the heart (as I may ſay) hen mans ſin as a fire burn-g to deſtruction, will not e quenched without the pow-ng forth of the full vials of his rath. Oh what a ſpring-tide f grief is in God, when he is rovoked to open the flud-gates f his fury to waſh away the filth f our abominations? his expo-ſulation in the Prophet, is a gra-ious proclamation of his tender nercies to the proudeſt Rebels: *How ſhall I give thee up*, Ephraim? *ow ſhall I deliver thee*, Iſrael? *how hall I make thee as* Admah? *how hall I ſet thee as* Zeboim? ſaith he Lord: who even ecchoes to his voice with ſighs to this ſad tune, mine heart is turned within me, my repentings are kindled toge-her.

Hoſe. 11. 8.

Mercy and judgement ſeem Gods
ſtruggle in God, as *Pharez* & *Zar* ainſt
did in the womb of *Tamar*: judg deſires
ment like the one, with the ſkar s like
thread of vengeance ſtretche layes
out the hand, but mercy plucks ethaw
back, comes forth in triumph angs
conquerour over judgement. oken

In that God ſheweth merci ellio
is from a principle of love he wi
himſelf; but in that he execut ghtin
judgement, is from a princip s *Abij*
of wickednesse in us: for he dot condu
not afflict willingly, nor griev roſpe
the children of men. *I have n* Gods
pleaſure in the death of him th abuſe
dieth, ſaith the Lord God: where out th
fore turne your ſelves, and liv in th
ye. *Before the Lord of Hoſts will giv* and d
the fierce aſſault, he offers a friend lation
ly parlee: as we read in the Pro Whe
phet, *Come now, and let us reaſo* ted,
together, ſaith the Lord. Whe ed. T
all Gods other attributes as of th
formidable Army threaten man bring
ruine, mercie the ſweeteſt of al

God

Gen. 38.

Deus cui proprium eſt miſereri, ex ſe miſerandi ſumit materiam: quòd uutem condemnat, eum cogimus. Bern in Cant. Ser. 7.

Lam. 3. 33.

Ezek. 18. 32.

Iſa. 1. 18.

Jam. 2. 13.

Gods attributes, rejoicing a-
ainſt judgement, intercedes, *Pſal.* 144. 4.
deſires a treaty with man, who
s like to vanity, and whoſe
dayes are as a ſhadow that paſ-
eth away. The Father of mercies
angs out the white flagge, in
oken of grace and favour, if re-
bellious man will ſubmit; but if
he will ſtill refuſe and rebell,
ighting againſt the Lord, then 2 *Chron.* 13. 12
s *Abijah* ſaid to *Iſrael*, under the
conduct of *Jeroboam*, he ſhall not Vitiis patien-
proſper: his obſtinacy overcomes tia victa eſt.
Gods patience, which being *Ovid. Amor.* 3.
abuſed turnes into fury, hangs
out the red flagge of vengance
in the day of wrath, trouble
and diſtreſſe, waſtneſs and deſo-
lation, clouds and darkeneſſe.
When terms of mercie are reje-
cted, fire & ſword muſt be expect-
ed. The Lord of Hoſts in the day *Zephan.* 1.
of the trumpet and alarm will
bring obſtinate rebels to diſtreſs,

that they ſhall walke like blind men, becauſe they have ſinned againſt the Lord, and their blood ſhall be powred out as duſt, and their fleſh as the dung.

Iſa. 45. 9. Woe unto him that ſtriveth with his maker, ſaith the prophet: yet weak unworthy I, may now ſay, that I ſtrove with my maker, wreſtled with him in the ſtrength of Jeſus, till I obtained a bleſſing, even ſuch a bleſſing as peace, to my troubled conſcience. His rod & his ſtaff com-

Pſal. 24. 3. forted me; as he did chaſtiſe me with his rod, ſo he did uphold

Pſal. 84. 11. me with his ſtaffe. God was to me a ſunne and a ſhield, a ſunne

Mal. 4. 2. of righteouſneſſe ariſing with healing in his wings: and a ſhield of ſalvation, to defend me from the aſſaults of my deadly foes, the world, the fleſh, and the devil: ſo that they being ſwallowed up in victory, the Lord

Jeſus

eſus triumph'd in mine heart:
is invincible goodneſſe could
ot be overcome by my wicked-
eſſe, neither would his infinite
ercie admit a period from my
nite miſerie: but as if he had
orgotten to be juſt, he came to
ne (as I may ſay) with a ſweet
omplement of love; ſaying, O
infull ſoul thou haſt deſtroyed
hy ſelf, but in me is thine help:
ccording to the voice heard by
Saint *Auguſtine* relying upon his
own ſtrength, *In te ſtas, & non*
ſtas, ſo long as I ſtood in my ſelf
in mine own ſtrength, I fell; but
as ſoone as I fell in the power of
Jeſus, then I ſtood; ſo that I may
ſay with *Junius*, Thou waſt
mindfull of me O my God: ac-
cording to the multitude of thy
mercies, and calledſt home thy
loſt ſheep into the fold.

I ran aſtray out of Gods field,
into Satans incloſures; but the
great

Bonitas invicti non vincitur, infiniti miſericordia non finitur. *Fulgent.* Tota eſſentia Dei miſericordia. *Bern.*

Hoſe 13. 9.

In vita *Aug.*

In vita *Junii.*

great Shepheard of my ſoule, re-
call'd me, as an object of his lo-
ving kindneſs, who might have
been a ſtory of his vengeance;
therefore (by his aſſiſtance) will
I ſay, *O Lord I will praiſe thee:*
thought thou waſt angry with me,
thine anger is turned away, and thou
comforteſt me. Where God is there
is heaven: for in his preſence is the
fullneſs of all joy, and at his right
hand are pleaſures for evermore.
Nothing is ſweet beſides God:
whatſoever the Lord will give
me, let him take away all from
me, and give himſelf to me.

Iſa. 12. 1.

ὅτι ὁ Θεὸς ἐνεὶ χὴ ἔσ-
νΘ.

Pſal. 16. 11.

Quicquid mihi vult dare Dominus meus, auferat totum, & ſe mihi det.
Aug. in Pſal. 26.

It was the ſaying of one of
King *Cyrus* his favourites, I care
for nothing, *Cyrus* is my friend.
better far may a ſanctified ſoule
ſay ſo of God, I care for nothing;
yet I enjoy all things, becauſe
God is my friend: in reſpect of
whom I may ſay with *Job* to all
my other friends, *miſerable com-*
forters are ye all. Now

Ὅτι ΚύρΘ
μὲ φιλΘ.

Job. 16. 2.

Now God is a friend to none, but in and through Jesus Christ: the Father embraceth none but such as kiss the Son with a kiss of love and homage. God methinks speaks unto us as *Joseph* to his brethren, *Ye shall not see my face except your brother be with you*; except Jesus our elder brother be with us, we cannot behold the smiling countenance of God, as a Father; though we may to our terror, behold his frowning look and austere, but as a Judge. Therfore, as the two Cherubims. *Ex.* 25. 20. looked one towards another, but both towards the mercy-seat: So albeit we look (in this blasphemous and licentious age) one towards another a, being contrary in judgement, yet we must al look towards Jesus Christ, if we look for mercie: there is no mercie-seat but in him, *God is no hearing God, no helping God at all without*

Psal. 2. 12.

Gen. 43. 3.

Col. 1. 19. Col. 3. 11. *out him, for it pleased the Father that in him should all fulness dwell. He is all in all.*

God the Father is covered with a cloud, where the glorious beames of his Sonnes love have no reflection. Christs presence turnes earth into Heaven: and without it, earth, nay Heaven it self were a very Hell. A naturall man pitcheth his Tent in this sublunary world, but a Spiritual man centred in Christ, soares higher: he is with Saint *Paul* caught up as 'twere into the third heaven: he is not where he is, but his love is where his Lord is; as *Origen* speaks of *Mary Magdalene* seeking her Lord at the Sepulchre, supposing to have found the Lord of life, in the place of death.

Maria ibi non erat ubi erat; quia ibi tota erat, ubi Magister erat. *Origen.*

A precious soule whom Christ hath kissed with the kisses of his mouth, and betrothed unto himself in right-

righteouſneſs and in judgement, and in lovingkindneſs, and in mercies; ſuch a one, I ſay, tramples the world under foot, for having heavenly promiſes, he nothing regards earthly pleaſures: though his worke be here below, yet his maſter and treaſure too are above: here onely is his pilgrimage; but there is his home, his inheritance, where he need feare no Councell of State, Committees or Sequeſtrators to deſturbe him: no no, *he ſhall be as mount Sion, which cannot be removed, but abideth for ever.* His Saviour is his ſtrong tower and Caſtle of defence: he may not therefore fear the ſiege, no not the ſtorm of an enemie; though *Hyænæ inſtar cadaveribus delectatur*, he deligheth to give the dead bodies of the Saints to be meate unto the fouls of the aire, and their fleſh unto the beaſts

Cant. 1. 2. *Hoſe.* 2. 19.

Cui Chriſtus incipit dulceſcere, neceſſe eſt amareſcere mundum.

Bern. Ser. in *Cant.*

Pſal. 125. 1.

Ambroſ. *Pſal.* 79. 2.

beasts of the earth.

Psal. 38. 4. Lift up thine heart then, O thou afflicted soul, though thine iniquities are gone over thine head, and as an heavy burden,

Mat. 11. 28. they are too heavy for thee: yet they are are not too heavie for him, who hath promised to ease thee; for as the Poets faine that *Atlas* bore heaven on his shoulders; thy Redeemer is willing to beare the hell of thy transgressions on his heavenly shoulders. He sweet Jesus dranke the bitter cup of his Fathers wrath, that we might drink deep of the sweet cup of his Fathers love; he was contented to drink vineger of grief

Mat. 26. 29. hereonearth, that we might drink new wine of glory, with him in the kingdom of his Father. As *Marius* being accused before the Roman Senate of treason against the State, came and shewed his wounds, saying, *quid verba loquar? vulnera*

lo-

quntur: why ſhould I uſe any
ords unto you in my defence?
ywounds declare my love, and
y blood as flowing Rhetorick
ay perſwade you to a firm be-
ef of my loyalty: ſo the wounds
f the Lord Jeſus demonſtrate
islove, *quot vulnera tot ora*, every
ound is a mouth to ſpeake how
eare and pretious we are in his
ght. He trode the wine-preſſe
lone: he became the ſonne of *Iſa.* 63. 3.
an, deſpiſed, and rejected of
en, a man of ſorrowes, and ac- *Iſa.* 53. 3.
uainted with grief, that man
ighr become the ſon of God;
& cry boldly, *Abba Father*: Where *Rom.* 8. 15.
he Apoſtle uſeth an *Hebrew* and
Greeke word, both ſignifying the
ame thing, to ſhew that *Jew* and
Gentile have no ſalvation but by
he ſpirit of adoption, in and
hrough Jeſus Chriſt.

Gods mercy is the Arke that
aves us from drowning in the
de-

deluge of destruction; but *Vulnus Christi, Ostium Arcæ*, the wound of Christ is the door of the Ark: Christs merit is the door of the Arke of Gods mercy, and his death is of greater efficacy to our good, then our sins can be to our hurt: he is more powerfull to save, then Satan to destroy his power and will both are in league, where he is in love.

Aug. de Civit. Dei, l. 15. c. 26.

Multo efficacior Christi mors in bonum, quã peccata nostra in malum, &c. *Bern.*

O then, is any one sick? here is physick for him: is any heart faint? here are flagons of wine to comfort him: Is any conscience wounded? here is balme of *Gilead* to heale it. The Lord doth proclaim himself by the mouth of Jesus to be mercifull and gracious, long-suffering and abundant in goodnesse and truth, keeping mercie for thousands, forgiving iniquity, transgression and sin. All our sinnes are but as a drop to the Ocean of Gods mer-

Mat. 9. 12.

Cant. 2. 5.

Exod. 34. 6, 7.

cies

cies faith. *Fulgentius.*

Yet, let no man presume; for the same God is both a Saviour and a judge, a Lion, as well as a Lambe, he doth not onely take away the sinnes of penitent soules, in love, but he roars as fiercely against incorrigible sinners, in wrath: his blood is a Red-Sea indeed; true Israelites onely are saved in it, but cursed *Aegyptains* are drowned, it is to the one a Sepulchre, to the other a Sanctuary.

He onely that believeth on Christ, Hath everlasting life by Christ. He onely that is faithfull unto death, shall receive a crown of life. Faith is the hand whereby we receive Gods blessings, and he that wants it, is like one that stands for an almes, and wants an hand to receive it. *John 6. 47. Rev. 2. 10.*

O shew thy faith then by thy works, acquaint thy self, more &

more with thy redeemer, and be
Job. 22. 21. at peace, *thereby everlasting good*
shall come unto thee. Come out of
Babylon, dwell no longer in *Me-*
shech, neither have thy habitation
Psal. 120. 5. in the Tents of *Kedar*: but shew
thy self a Burgess of the new *Jeru-*
salem, by that golden chain of
two links, faith and true repent-
ance. Is God incensed by thy pre-
sumption? labour to pacifie him
with thy humiliation: and as
thou hast sent thy sins in a storm
or whirlwind of disobedience
unto the Tribunal of justice; so
send thy soule in a gale of sighes,
to the Throne of grace, then all
thy sinnes will be as chaff before
the wind, Christs merit scatter-
ing them.

The penitent contrite heart
Psal. 126. 5. hath godly sorrow for sin, and
spirituall joy for that sorrow:
they that sow in teares, shall
reape in joy. God sees the teares

of

of his Saints as he did *Hezekiah*, and albeit he gives them teares to drink yet he puts them into his bottle, and they are *vinum Angelorum*, the wine of the Angels: for as wine maketh glad the heart of man; ſo repentant teares, diſtilling from the limbeck of a ſorrowful faithful heart, make the very Angels aud glorious Saints chant forth Anthemes of joy to the prayſe of the Redeemer; for joy ſhall be in heaven over one ſinner that repenteth, more then over ninety and nine juſt perſons, which need no repentance. O then, I beſeech you friends by the coming of our Lord Jeſus Chriſt, as we have brought heavineſſe to the Courts of happineſſe, by our trangreſſion; ſo let us ſtrive to ſend melodie and rejoycing thither by our Conve. ſion: then when the moſt High uttereth his

Iſa. 38. 5. *Pſal.* 80.5. *Pſal.* 56.8. Bernard. *Pſal.* 104.15. *Luke.* 15 7.

voice in the thundering Dialect of his indignation, we shall have peace; when ob durate transgressors are plagued like the Egyptians, we shall be like the Israelites in *Goshen*. And why? because true repentance is an Exception to the Generall Rule of Gods justice: in a word, it is Omnipotent, overcoming him who overcomes all things. A faithfull prayer issuing forth at the sally-port of the mouth from an humble penitent soul, routes all Gods judgements mustred up in fearefull hardnesse against it: When God besieged *Nineveh* with his fearful menaces, threatning a fiery storme of destruction: then the poor destressed *Ninevites* cast themselves down at the foot-stoole of his grace, threw away all other weapons, as unuseful, besides prayers and teares: with the power where-

Exod. 26.

Ionah 3.

Violentiæ sunt in precibus lachrymæ. *Aug.*

whereof they raiſed the ſiedge, & by their repentance they made God repent, as I may ſay, and albeit he could not endure their ſinning, yet he ſeems to ſuffer in their repenting, his compaſſion working in him a kinde of paſſion. Which makes my ſoul breath forth this Elogie in praiſe of my God, *O vera ſumma ſuævitas: omni ſuavitate dulcior!* O true incomparable ſweetneſſe, ſweeter then ſweetneſſe it ſelfe! To goe out from God is to die: to returne to him is to revive, and to dwel in him is to live for ever. Which certainly made *David* rejoyce to ſay, Lord thou haſt been our dwelling-place in all generations. O how ſafe and happy is his condition who hath the Lord for his habitation? he cannot be baniſhed, heaven is his inheritance and free-hold, yea his Countrey: he cannot be ſe-

Aug. Confeſ. l. 6. Deus a quo exire mori: in quem redire reviſcere, et in quo habitare vivere Aug. in Soliloqu. *Pſal.* 90. 1.

questred, for he is a member o
the high Court of Parliament i
Heaven, where none but obedi
ent subjects, maintaining th
prerogative Royall of the Kin
of Kings have any interest: h
cannot be plundred, he still keep
his wealth, the riches of grace
godlinesse is to him great gain
he cannot be impriloned, fo
Gods presence turnes the priso
into a palace: to speak a volume
in a word; he that hath not the
Lord hath nothing; and he tha
hath the Lord hath all things; he
cannot but prosper, he must be
blessed if *Laban* was blessed for
Jacobs sake: *Obed-Edom* becaus
the Arke continued in his house;
without all controversie, he
must be transcendently blessed
with whom God delights to
dwel. Good cause hath he to sing
with the sweet *singer of Israel*,
who thus resolved with himself;
I will abide, in thy Tabernacle for e-

1 Tim. 6.6.

Gen. 30. 27.

2 Sam. 6.11.

ver

wer: I will truſt in the covert of thy wings. Pſal. 61. 4.

As the ſparrow fled into the boſome of *Xenocrates* the Philoſopher from the tallons of the Hawk: ſo let us fly with the wings of holy devotion to the boſome of our God, and there we ſhall have all ſafety and ſhelter from the cruel tallons of the Prince of the aires fury.

O then, *let us love this gratious God with all our heart, and with all our ſoule, and with all our mind.* Mat. 22. 37.

The manner of loving God, is without meaſure no *Synecdoche partis* will ſerve in loves Rhetoricke: no *gradus remiſſus* in this fire, which like the Veſtal fire among the *Romans*, or rather like the ſacrificing fire on the Altar among the *Jews*, muſt never be extinguiſhed. The motions of our ſouls in love toward God, muſt not be like violent motions in Philoſophie, ſwift in the begin-

Modus diligendi Deum eſt ſine modo. *Bern. Tract. de Dilect. Dei.*

ning, & slow in the end: but like the motion of the spheres they must be uniform & continual so, there will be motion and musick both. A man in this respect must be as S. *John* is stiled *totus, amativus*, wholly possest with love: as the soule is *tota in toto, & tota in qualibet parte*, whole in the whole, and whole in every part, so it must be whole in the love of God: all the faculties of the soul as lines of the same circumference, must meet in the love of God as the centre.

1. We must love the Lord with all our heart wisely, resisting the devill that he may flee from us. Satan is like the Crocodile if we persue, he flies, but if we flie, he pursues: we must therefore fight manfully under the banner of Jesus Christ, casting off the works of darknesse, and putting on the armour of light. As without holinesse no

Jam. 4. 7.

Rom. 13. 12.

man

man ſhall ſee the Lord, ſo without it, no man ſhall ſcare the devil: the load-ſtone looſeth his vertue beſmeared with garlick, and we our efficacie polluted with hainous trangreſſions: as I have read of *Godfrey* of *Bullein*, who being demanded by the infidels how he had his hands *tam doctas ad præliandum*, ſo well inſtructed to fight, he anſwered, *quia manus ſemper habui puras ab impuris contactibus peccati*, becauſe I never defiled my hands with any notorious ſins. Though the worſt of men may be triumphant Conquerers in other wars, as is apparent in theſe evil dayes: yet the beſt men onely are victorious in this holy warre, againſt the devil. They that undertak, in a ſinful bravado to ſwear down fortreſſes, blow away armies with a powerfull breath, and kill the enemie before they ſee him,

are

are no warriours here, for like the Captaines in *Nahum*, *they camp in the hedges in the cold day; but when the Sun ariseth (in the heat of service) they flee away, and their place is not known where they are.*

Nahum. 3.17.

2. We must love the Lord with all our soul sweetly mortifying all fleshly lusts, which warre against the soule, under the command of that black Generall the Devil. First, Fury as on the forlorne hope, fights like a madman: Adultery like treacherous *Joab* doth kisse to kill: Glutrony may stand for a corporall, Drunkenesse is the master-gunner who sets all on fire: avarice is a pioner stil digging in the earth to make the shortest cut to hell: Idlenesse is a gentleman of the Companie: Hypocrisie is the ensigne; but Pride must be the Captaine or Colonell else all the rankes are bro-

1 *Pet.* 2. 11.

2 *Sam.* 20. 9.

broken. Now we must enter into Covenant to appose this carnall Army with Spirituall weapons; me thinks God speaks to a soul, as that noble Roman did to his sonne, found in *Catilines* conspiracie: *Non Catilinæ te genui, sed patriæ*: I begot thee not for that Traitor *Catiline*, but for thy Countrey: So God gave us not a being that we should side with that Arch-traitor Satan, but that we should valiantly fight for the maintenance of his glorious prerogative, and the rights and priviledges of our Countrey which is above. In this war all must fight, women must be spirituall *Amazones*, no neutrality can here be admitted, he that is not for God, doth declare against him. Wherefore let us put on the whole armour of God, and fight his battels continually without any truce or intermission

Fulvius. in Plutarch.

Ephes. 6.13.

sion: then as blessed Triumphant conquerors we shal eat of the tree of life, which is in the midst of the Paradise of God: we shall not be hurt of the second death: we shall eate of the hidden Manna: nay more, heare what Oration our Captaine Jesus Christ makes unto us, saying, *To him that overcometh will I grant to sit with me on my Throne, even as I also overcame, and am set with my Father on his throne.*

Rev. 2. 7. 11. 17.

Rev. 3.21.

Donabit certanti victoriã; qui certandi dedit audaciã. *Aug.*

2. We must love the Lord with all our mind constantly, overcoming al crosses and troubles of the world. *We are born to trouble as the sparks flie upward.* Man after he hath been embarked nine months in a living vessell, at last he arrives into this world, Lord of the Land, yet weeps at the possession: labour and sorrow are the twinnes of sinne borne at a birth, and mans life is an Her-,

Job. 5. 7.

mo-

mophrodite conſiſting of both; labour was *Adams*, and ſorrow *Eves*, one of theſe for them both if not both theſe for either one. Seeing then that we are borne to troubles, let us beare them undauntedly in our greateſt afflictions: let us watch, ſtand faſt in the faith, quit our ſelves like men and be ſtrong. For afflictions are but bitter arrows ſhot from a loving hand, and if God doth not ſet us as a mark for thē, it is to be feared he hath not ſet a mark on us for his own. *Calamitas virtutis occaſio eſt*, ſaith *Seneca*, Tribulation moves Gods mercie towards the ſoul, as winds do raiſe rain to refreſh the earth. It is good for me that I have been afflicted, ſaith *David*. *Pſal.* 119. 71.

1 *Cor.* 16. 13.

Αἱ θλίψεις γὰρ κινοῦσι τὸ ἔλεος τῦ θεῦ εἰς τὰς ψυχὰς, ὥσπερ οἱ ἄνεμοι κινοῦσι τὰς βροχὰς. *Beat. Dorotheus. Doct.* 3.

The Poets faine two Temples, the one of joy, and the other of ſorrow; but ſo built that we cannot go into that of joy, but through

through that of sorrow. We must
Acts 14. 22. passe through a wilderness of
tribulation, before we can ar-
Heb. 12. 7,8. rive at the *Canaan* of felicity. If
ye endure chastening, God deal-
eth with you as with sons: for
what son is he whom the Father
chasteneth not? But if ye be
Durate & vosmet rebus servate secundis. *Virgil.* l. 1. *Æneid.* without chastisement, whereof
all are partakers, then are ye ba-
stards and not sons, saith the
great Doctor of the *Gentiles*.
Read but the 11. Chapter of the
Second Epistle to the *Corinthi-*
ans, and there ye may behold a
world of misery delineated in
Saint *Paul* as in a Mappe: there
ye may read his misery to be
methodicall, and his torment
accurate: yet, that which is
anothers either grief or fear,
Rom. 5. 3. was his glory. We glory in
Rom. 8. 18. tribulations saith he, for I reck-
on that the sufferings of this pre-
sent time, are not worthy to be
com-

compared with the glory which shall be revealed in us.

As in the same fire gold glisters and straw or chaff smoaks: so in the same furnace of affliction, to use the Prophets words, *Isa.* 48. 10. Gods children are tryed, melted and refined; but the reprobates are consumed, spoil'd and utterly destroyed.

Sint sub uno igne. Rutilat aurum, palea fumat, &c. Ita una eadēq; vis irruens bonos probat, purificat, eliquat: malos damnat, &c. *Aug.* de *Civit. Dei* l. 1. c. 8.

The same fire which had no power over *Shadrach*, *Meshach* & *Abednego*, slew those men that took them up; the same Den of Lions was a slaughter-house to *Daniels* Persecutors, but an *Asylum* to himself: so the same tribulation is a haven to the Godly, but a gulph of destruction to the wicked: so that in this we must consider the quality of the patient, not of the disease.

Dan. 3. 22. *Dan.* 6.

Tantum interest non qualia, sed qualis quisq; patiatur. *Aug.* ibid.

Furthermore, as affliction it self is to the wicked a living death, and a terrestrial hell: so

their

their unacquaintednesse with i
most commonly proves a snar
and ruine to them: as we rea
of Saint *Ambrose* Bishop of *Mil*
laine, who being invited to a rich
mans house, and hearing him
boast of a continual prosperitie
without any intermixture of ad
versitie, he with his retinue in
stantly departs, saying, *ideo se*
inde fugere, ne una cum homine pre-
petuis prosperitatibus uso statim
periret, least he should be so un-
happy as to perish with that
wretched happy man. This re-
verend Father had not gone far,
but looking backe, he beheld the
rich mans house, and all that he
had, swallowed up, *as Korah*
Dathan and Abiram with the
earth.

Marullus. lib. 5. c. 3

Numb. 16.

Therefore forget not the exhorta-
tion which speaketh to you as chil-
dren, my son despise not thou the
chastening of the Lord, nor faint

Heb. 12. 5, 6.

when

when thou art rebuked of him: for whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. Surely there is nothing more unhappy then him to whom no unhappinesse doth ever happen.

nihil infelicius eo cui nihil unquam evenit adversi: Demetrius in Sen.

Heb. 11. 25.
Psal. 119. 97.
Isa. 26. 16.

And O thrice happy is that Christian, whose affliction is so sanctified unto him, that he will choose (as *Moses* did) rather to suffer affliction with the people of God then enjoy the pleasures of sin for a season. And blessed is that soul which can sweetly breath forth with *David*, saying, *Before I was afflicted, I went astray: but now have I kept thy word.*

How happy should I be if I could say with the *Prophet* concerning the Inhabitants of this Land; *Lord, in trouble have they visited thee: they powred out a prayer when thy chastening was upon them:* But alas, *horresco referens*, our

hearts Pharoah-like are hardened by Gods Judgements which roar not so loud to our terror, as we are silent in our repentance; which makes God complain, I have sent among you the Pestilence
Amos. 4. 10. after the manner of *Egypt*: your young men have I slain with the sword, and I have taken away your horses, & I have made the stinke of your camps to come up unto your nostrils, yet have ye not returned unto me saith the Lord. Again I hearkened and heard, but they spake not aright: no man repented him of his wickednesse, saying, what
Ier. 8.6.7.12. *have I done? every one turned to his course, as the horse rusheth into the battel.* Yea the Storke in the heavens knoweth her appointed times, and the Turtle, and the Crane, and the Swallow observe the time of their comming; but my people know not the judge-

ment

ment of the Lord. Were they ashamed when they had commited abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fail among them them that fall in the day of their visitation, they shall be cast down, saith the Lord.

Me thinks. I hear the Lord utter his voice concerning this land, saying, *the Rulers take councell together against the Lord, and against his Anointed: they sit on the throne of iniquity, and frame mischiefe by a law. They gather themselves together against the soul of the righteous: and condemn the innocent blood.*

Psal.2.
Psal.90.20.21.
Quale est Dominantis arbitrium talis libertatis aspectus. Cassiodor l.3. Epist.

Againe, this people hath a revolting and rebellious heart, they are revolted and gone. They are waxen fat, they shine: yea they overpasse the deeds of the wicked: they judge not the cause; the

cauſe of the Fatherleſſe, yet they proſper.

Ier. 5. 23. 28. But how long? The juſt Judge of heaven and earth is bending his bow, and making his arrowes ready againſt the perſecuters, he

Lam. 2. 4. hath bent his bow, like an enemie, and called as 'twere a Councell of war, upon the propounding this Queſtion: Shall I not viſit

Ier. 5. 29. for theſe things; ſaith the Lord? and ſhall uot my ſoul be avenged on ſuch a Nation as

Iſa. 30. 1. this? *Wo to the Rebellious Children, ſaith the Lord, that take councell, but not of me; and that cover with a covering but not of my ſpirit, that they may adde ſinne to ſinne.*

Verily we maske a fowle face under a fair vizard; and put Gods

Iaſ. 5. 8. ſtampe upon our Adulterous Caine: coſtruing Gods meaning by our own, and expounding Gods will by our own work,

as

as if Gods wayes were as our wayes, and his thoughts as our thoughts. Alas, we ſeeme to be religious, not for Gods glory but (as we fondly conceive) for our own advantage; making no other uſe of pietie, then as it may ſerve a tricke of pollicie: ſo that truth is fallen in the ſtreet, and equitie cannot enter: yea truth faileth, and he that departeth from evill maketh himſelf a prey. *Iſa.* 59. 14. 15.

There is a great ſhew of new lights, yet we wait for true light, but behold obſcurity, for brightneſſe, but we walke in darkeneſſe. *Iſa.* 59. 9. And as if we loved darkeneſſe better then light, we hate to be reproved, and yet will not be reformed: like thoſe beaſts in *Plinie*, which have *fell in Aure*, the hearing of truth galls us, and if any ſhall come unto us with a *væ vobis*, as our *Iſraels*

troubler, we will fetch him up with a *Coram nobis*; juſt, *Ahab's* humour to *Elijah*, and *Agamemnons* in *Homer* to *Chalchas*.

1 Kings 21.20

If learned and reverend Divines will not eate up the ſinnes of the people, and the ſins of the Rulers which are the Rulers of ſinnes, they themſelves ſhall be eaten up as it were bread. *In hoc ſeclus res devoluta eſt, ut niſi quis malus fuerit ſalvus eſſe non poteſt:* he that will not ſwim with the ſtream of raigning impietie, is threatened to be drowned in the ragi ng Sea of unparallel'd cruelty. This is the birth-day of *Ichabod*: the Churches *magnificat* is turned or tuned to *miſerere*; ſo that bleſſed is the man that hath his *nunc dimittis* to the Church triumphant; ſo miſerable is the Eſtate of our Church *militant*. *O tempora, O mores!* all the ſinnes of former ages are rallied up

Hoſe. 4. 8.

Pſal. 14. 4.

Salvian. de guber. Dei. l. 5.

1 *Sam.* 4. 21.

up in this, and keep their Randezvous in our Land, which was once the envie of other nations; but is now become their reproch: and the inhabitants thereof an hiſſing, according to that of the Wiſe-man, ſaying, Righteouſneſs exalteth a nation, but ſinne is a reproach to any people. Then certainely it muſt be ſo to us, for many monſters of ſin which our Fore-fathers never dremed off, are viſible amongſt us; labouring as 'twere to fright mercie from us: and with the *Gadarenes* to drive Chriſt Jeſus our of our Coaſt. As if we were able not onely to contend with but alſo overcome the Almighty. We hang our bloodie colours of defiance againſt him, ſending him a challendge to ſhew himſelfe the Lord of Hoſts as well as the God of peace: for as *Abner* called fighting a ſport, ſaying un-

Micah. 6. 16.

Prov. 14. 34.

2 *Sam.* 2. 14.

to Joab, let the young men arise and play before us: so to fight against the Lord with the weapons of unrighteousnesse is our pastime and delight, as if there were no God to revenge, nor hell to torment, like the unjust Judge in *Luke*, we feare not God, neither regard man.

Luke 18. 2.

Animas mortuas multi in corpore vivo habent. *Aug.*

Alas, we have dead souls in living bodies: neither Gods mercie that sweet language of his love, could woe us to repentance; nor can his judgements as a fierce Lion deterre us from running in the broad way of wickednesse: insomuch that as *Augustine* complained of the *Romans*, reason is sequestred from our minds, and it is not so much our error, as our fury, which makes us loose the profit of our calamity: *Ah, the trumpet is blowne in the Citie, and the people are not afrayd*: the Lion roareth, and yet we

Isa. 26. 10.

O mentes amentes, perdidistis utilitatem calamitatis. *Aug.* de *Civit. Dei* lib. 1. cap. 33.

Amor. 3.

we tremble not: ſo dead are we in ſinnes and treſpaſſes.

In this overflowing of our iniquity if we do not all periſh as the old world did by deluge, it is not becauſe we are leſſe ſinful, but becauſe God is more mercyfull. It is his mercie that we live, and he ſpares us onely to admoniſh us how we ſhould improve his patience, and long-ſuffering by our repentance. But God may juſtly complaine of us ſaying, *I have ſpread out my hands all the day unto a Rebellious People, which walketh in a way that is not good, after their owne thoughts: a people that provoketh me to anger continually to my face.*

Quòd vivitis Dei eſt, qui vobis parcendo admonet, ut corrigamini pœnitendo. *Aug.* ibid.

Iſa. 65. 2, 3.

As *Cyprian* once complained of the plague of peſtilence in *Carthage*, ſaying, that among a people continually ſlaine by the deſtroying Angel no man conſidereth himſelf to be mortall:

Inter Populum frequente ſtrage morientem nemo conſiderat ſe eſſe mortalem. *Cyprian.*

So

So we of this kingdome plagued with warre, peſtilence and famine turne not unto him that ſmiteth us, neither do we ſeeke the Lord of Hoſts, as if we would make the Prophet a lyer who ſaith, when thy judgements are in the earth, the inhabitants of the world will learne righteouſneſſe.

Iſa. 9. 13.

Iſa. 26. 9.

Surely God hath a controverſie with the inhabitants of this Land, becauſe by ſwearing, and lying, and killing and ſtealing, and committing adultery, they breake out, and blood toucheth blood; Therefore ſhall the land mourne. When rebellion againſt Heaven blows the trumpet, and beats up the drum, deſolation commonly begins the march: deſtruction hangs over our heads as the ſword over the head of *Damocles*, but by a horſe haire, a twine thread, I feare 'twill ſud-

Hoſe. 4.

denly

denly fall upon us: according to that of the Apoſtle, When they ſay peace and ſafety: then ſudden deſtruction cometh upon them as travaile upon a woman with child, and they ſhall not eſcape. We have grieved Gods ſpirit by our multiplyed tranſgreſſions, ſo that we may ſighe out this lamentation, The joy of our heart is ceaſed our dance is turned into mourning, the Crown is fallen from our head. Woe unto us that we have ſinned.

1 Thaſ. 5. 3.

Lam. 5. 15, 16.

Conſider this therefore all ye that forget God, ſtand in awe and ſin not. The nature of ſin is deadly, the leaſt ſin hath in it the ſtinge of death; and I may ſay every ſin is great becauſe it is againſt the greateſt. It may ſeem at firſt a *Zoar*, but at laſt it may prove a *Sodome*, drawing a hell from heaven upon it.

Rom. 6. 33.

The wicked ſhall be turned into hell, and the Nations that forget God. When the ſentence is paſſed there is no reprieve to be expected; tears of blood cannot obtaine pardon: there is no hope of mercie in the place of Juſtice; nor of life in the Region of death, Here in the world is the Sunne ſhineth on the juſt and unjuſt both, but in the darkeſome dungeon of eternall death it is not ſo; darkneſſe and ſorrow there barre out all light and ſolace.

Pſal. 9. 17. Nequaquam miſericordia parcentis liberat, quos ſemel juſtitia judicantis damnat. Greg. lib. 9. Moral.

In hell there is a towfold puniſhment 1. *Pæna ſenſus*, the puniſhment of ſenſe, which is ſo great, that the heart of man cannot conceive it, nor the ton gue utter it: the fire burnes, but not conſumes; the worme gnaws, but not devoures; and as the joyes on earth were torments compared with the unſpeakable joyes of

of heaven? ſo the greateſt torments in this world are very joyes in reſpect of the paines of hell in this lake that burneth with fire and brimſtone the damned are tormented day and night for ever and ever; death there alwayes begins and never ends. Rev. 20. 10.

2. *Pœna damni*, the puniſhment of loſſe, which is the greateſt puniſhment of all, ſinne at once opens the gates of hell, and ſhuts the door of heaven: the damned wretches feeling the horrible weight of Gods wrath then weepe, gnaſh their teeth, and roar in the bitterneſſe of their ſouls, for the loſſe of his favour; then by the *Logick* of Oppoſites they find there is a heaven by their being caſt into hell: O fearfull *Topicks* when they are taught *pugno contracto*, with the fiſt of Gods fury. Oh it is moſt la-

lamentable to read ſweet mercy loſt by the bloody characters of an enraged juſtice, and to meaſure the bleſſed eſtate of the glorified Saints by the want of that happineſſe, not by the fruition: it is another hell in hell to know the love of Jeſus Chriſt as a Saviour, by his ſeverity as a Judge only. O how much would he that now lies frying in hell rejoice, if he might have but the leaſt moment of time wherein he might get Gods favour?

Aquinas. Maluerunt Saguntini ſe ſuáq; omnia igne conſumere, quàm aut fœderati populi amicitiam deſerere, &c. *Liv. Bell.* lib. 1.

It is lamentable to hear, much more to read the woefull Tragedie of *Saguntus*, a City of *Spaine* deſtroyed by *Hannabal*, ſaith Saint *Auguſtine*: but I may rather ſay, that it is moſt terrible to hear the ſtory of hell, but infinitely wretched to feele the fury of that unquenchable fire, by reaſon of an immortall death and a deadly life, ever dying and yet

yet never dead. What *David* therefore wiſhed unto his foes, I will wiſh unto my beſt friends, even that they may go down quick into hell, by holy meditation, to prevent their caſting into it by condemnation: with an *Ite Imparati ad paratum*, go ye curſed ſouls which were unprepared for heaven, to hell, a place prepared for the Devil and his Angels; ye have ſinned without repentance, and therefore ye muſt be damned without remedy. *Pſal.* 55. 15.

If the ſoul be Satans Adultereſs, and not Chriſt's Spouſe, then hell muſt be her inheritance, whoſe worke was ſinne, and companion Satan: let us therefore labour to eſpouſe our ſouls to Jeſus Chriſt, who will here decorate us with grace; and hereafter when he bring us home to his Palace, he will cloath us with robes of glory, and put a crown

Omnis anima aut Chriſti ſponſa, aut Diaboli adultera eſt. *Aug.* in *Gen.*

Crown of pure gold upon our heads in the kingdome of his Father. Where God ſhall wipe away all teares from our eyes, and we ſhall have happineſs without any heavineſſe, light without any darkneſs, and all this without any end. Let us now commune with our own hearts, and conſider, As there is a Pallace of glory ſo there is a dungeon of eternall miſerie, both receptacles for the ſouls of men: the way to the one, is pleaſant, but the journeys-end is moſt painefull; the way to the other is paineful, but the journeys-end is moſt pleaſant; the voiage is tempeſtuous, but the arrivall is beyond al expreſſion joyfull: as it is written *Eye hath not ſeen, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.* O then, let not us ſell this ever-

Rev. 7. 17.

1 Cor. 2. 9.

laſt-

lasting kingdome of glory for a cup of cold comfort, a draught of deadly poison, as *Lysimachus* sold his kingdome for a cup of cold water: but as it is Satans heaven, even in hell it selfe to bring wretched men into utter darkenesse, counting himselfe happy when he can make others like himselfe most unhappy: So let it be our heaven on earth to fight against this cursed enemie, under the banner of the Lord Jesus; till we have beat down all his strong holds, and utterly subdued him under our feet, insomuch that sinne shall have no more dominion over us. *Rom. 6. 14.*

Now, we must fight against this enemy in the Spring, even in youth: we must labour to walke in the paths of holinesse, whilst we are able to run in the wayes of wickednesse: we must serve our best Master in our best

daies, least we offer up the best of our service unto the worst, and the worst of our service unto the best: if Satan hath had our *Magnificat* all our daies, God will scarce accept of our *Nunc Dimittis* at the last gaspe: if our soules are dedicated at first to Satan as his Synagogue, it is to be feared, they will never be consecrated to God as his Sanctuary. Grace will hardly be courted by the old man, which was rejected by the young: and he shall scarce winne her in sicknesse or on the death-bead, who did not woo her in perfect health: if God come in youth and find no fruit, beware the fig-trees curse, *Never fruit grow on thee hereafter.* Mat. 21. 19. Manna is to be gathered in the morning; and grace to be embraced in youth. As *Solomon* (whose heart was the Throne of wisedome, and whose tongue

was

was made up of harmonie) adviſeth us, ſaying, *Remember now thy Creatour in the dayes of thy youth, while the evil dayes come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them.* *Eccleſ.* 12. 1

It is il graffing upon an old ſtock; and to put the Nectar of vertue into the old ſtincking Caſk of vice, is as impertinent as to put new wine into old bottles: therefore while we are young men, let us caſt off the old man with his works, and put on the new man, the Lord Jeſus Chriſt: who of God is made unto us wiſdome, and righteouſneſſe, and ſanctification, and redemption: *1 Cor.* 1. 30.

Frangas citius quam corrigas quæ in malum induruerunt Quintilian.

Would we then emboſome our ſelves in Chriſt, do we deſire to behold a gracious mercie-ſeat in the midſt of a juſt tribunal, let us humble our ſelves under the mighty hand of God, that he may exalt us in due time; caſting all *1 Pet.* 5. 5, 6.

our care upon him, for he careth
Psal. 9.12. for us. He forgetteh not the cry of the humble, it climbes the batlements of Olympus and wrestles with God till it obtaines a blessing, it pierceth the clouds of the air and by the strength of Christs out-stretched arme,, it dispells the clouds of Gods displeasure, and cause h the light of his countenance to shine upon us, miserable sinners.

Now therefore I beseech you that are my dear friends and old acquaintance, to set Gods mercie & his justice evermore before your eyes; the one to keepe you from presumption, and the other from despair: serve the Lord with fear, and rejoyce with trembling. Say not within your selves it is vain to serve God: and what profit is it, that we keep his ordinance, and that we walk mournfully before the Lord of Hostes?

Ubi nullus metus, ibi nulla religio. *Psal.* 2.11.

Mal. 3.14.

O

O what greater deformity is there then to have ſuch crooked ſouls in upright bodies? But I hope better things of you, ſhew your valour therefore by driving the enemie back in the frontiears; deal with your ſinnes as the Pygmies deal with the Cranes, crack them in the ſhel: ſin is as the Sea, if it once make but a ſmall breach, it threatens a great deluge: & that which firſt ſeems but a peccadillo, may at laſt without deception of ſight, be ſeen in a multiplying glaſſe. *Non eſt ſecurum inter ſerpentes dormire*: it is not ſafe to ſleepe among ſerpents, nor ſlumber in tranſgreſſions: for they which run the hazard, commonly like men ſtung with Aſpes, they haſten to death, not feeling their dying, but are dead, before they thought themſelves to have been ſick. Sin is indeed a poiſonous

Quid indecentius, quam curvum recto corpore gerere animum? Bern. in Cant. Ser. 14.

A præſinibus arcendus eſt hoſtis. Sen.

Hieron.

Peccatum dulce in faucibus, tormentum in viſceribus. Aug.

pill ſugred and candied over; it is ſweet in the mouth, but ſowre in the maw: pleaſent to the ſenſe, but deſtuctive to the ſoul: the taking of it is delicious, but the operation deadly: for if ye live after the fleſh ye ſhal die, but if ye through the ſpirit do mortifie the deeds of the body, ye ſhall live. Though wickedneſſe (ſaith *Job*) be ſweet in his mouth, though he hide it under his tongue, though he ſpare it, & forſake it not, but keep it ſtill within his mouth: yet his meate in his bowells is turned, it is the gall of Aſpes in the midſt of him. He forſakes his own mercie. Lay your hands therefore upon your hearts, behold, the Judge ſtandeth before the door; Jeſus Chriſt is ready to deſcend in a Throne of clouds to judge the world: and if ye have not your *Quietus eſt* in the ſoul, before death with

Peccati dolor et maximus et æternus eſt. Cicero. Attic.

Rom. 8. 13.

Job. 20. 12. 13. 14.

Jonah. 2. 8.

Iam. 5. 9.

a cold hand presents one to you in the body, eternally miserable must ye be. When the righteous shall at the great day, and generall Assizes come out of their graves, as Miners out of their pits, laden with gold and glory, ye like wretched Malefactors, shal come out of the dungeon, see him whom ye have pierced, and receive your just condemnation from him: ye shall for a moment behold the light, to make your everlasting darkness the more grievous to you. *Rev.* 1.7.

Therefore now while it is called to day harden not your hearts; procrastinate not your repentance, least it be hid from your eyes: he that promiseth to him that repenteth pardon doth not promise to him that sins repentance. Presume not, ye which have an houre to day, know not whether ye shall have life to *Hose.* 13.14.

marrow: Wherefore brethren give diligence to make your cal- and election ſure: for if ye do theſe things ye ſhall never fall.

2 Pet. 1. 10.

Draw neere to God with a true heart, in full aſſurance of faith, having your hearts ſprinkled from an evill conſcience, and your bodies waſhed with pure water. Your Loyalty to the King commands you much, but your love to God will command you more: and indeed, ye cannot well honour the one, unleſſe ye feare the other. And as for my part, I muſt ſpeak to you as Saint *Ambroſe* did to *Theodoſius* excuſing a ſin becauſe *David* did the like; if any of you have followed me ſinning, I beſeech you to follow me repenting: and let your paſſing an act of oblivion on my ill example, put you in remembrance of my precept: for as *David* to *Bathſheba*, and

Heb. 10. 22.

Qui ſequutus es *Davidem* peccantem, ſequaris *Davidem* pœnitentem. *Ambr.*

and *Paul* to the *Galatians*, ſo I to you. As the Lord liveth, that hath redeemed my ſoule out of all diſtreſſe, wherein I truſt I had the pangs of a new birth) I travaile in birth againe till Chriſt be formed in you. 1 *Kings* 1.29. *Gal.* 4. 19.

Now, to conclude, if any ſhall ſay *Phyſician* heale thy ſelf or if with my former ſinnes I am upbraided as Saint *Auguſtine* was by the *Donatiſts*, give me leave to anſwere with that Reverend Father, ſaying, Looke how much they blame my former faults, by ſo much the more I commend and praiſe my *Phyſician*, who hath reſtored health unto me, and healed me of my wounds, becauſe they called me an Outcaſt. Therefore having good hope through grace I will ſing unto the Lord as long I live: *I will ſing praiſe to my God while I have my being. My meditation of him* *Luke* 4. 23. In vita *Aug.* *Ier.* 30. 13. 2 *Theſ.* 2. 16. *I* Pſal. 104. 33, 34.

him shall be sweet; I will be glad in the Lord. I will labour to lighten in my life, and thunder in my doctrine; that by the one I might beate downe vice; by the other approve and improve vertue. Two things will I hold necessary for me, towit, a good conscience, & a good name, the one, to edifie my neighbours, and the other to comfort my self: in both will I seeke Gods glory, in neither mine own praise. I desire so to live as if mine enemies were still beholding me. I will not as if I were borne under the Planet *Mercurie* (through Gods grace that worketh in me) be good with the good, and bad with the bad: but labour by a pure conversation to confirme the good, and convert the bad, or else eschew them, for I may have a bad acquaintance, but I will never have an incorrigible companion.

Duo sunt tibi necessaria, conscientia & fama: conscientia propter rem: fama propter proximum. *Ambr.* Epist. ad *Constantin.*

Sic vivendum est, tanquam in conspectu vivamus: sic cogitandum, tanqnam alicuius pectus intimum prospicere possit. *Sen.* lib. de *Moribus.*

nion. I will be afraid of sinning, not as a servant, but as a sonne: I will more feare the displeasure of my God as a loving Father, then his dreadfull menaces as a severe Judge.

I will (by Gods assistance) hold fast the profession of our holy faith without wavering: and if any prevailing power shall vote in opposition to it, I will pray for their conversion, but not act with them to mine own confusion. I had rather suffer for the Gospel, then let the Gospel suffer for me. God may give mine enemies leave to make no conscience of my Ship-wracke, but I trust he will never give me leave to make Ship-wracke of my conscience. The testimonie whereof, is that I resolve to *feare God and the King*, and not meddle with them that are given to change. My soul longeth for the

Heb. 10. 13.

1 *Tim.* 1. 19.

Prov. 24. 21.

the conſolation of Iſrael in the reſtoring the beauty of holineſſe in the ſanctuary, which is polluted with Hereticks and Schiſmaticks that cloud the glory of our Church as locuſts coming out of the ſmoke of the bottomleſſe pit. As *Solomon* ſaith, the locuſts have no King: So theſe locuſts will have no mortal King on earth; but the King over them is the Angel of the bottomleſſe pit, *whoſe name in the Hebrew is Abaddon, but in the Greeke Apollyon. Be not thou of their councell O my ſoul, neither enter into their path, but avoid it, paſſe not by it, turne from it, and paſſe away.*

Revel. 9.

Prov. 30. 27.

Rev. 9. 11.

Prov. 4. 15.

My ambition ſhall be to imbrace truth, and my ſtudie to learne Chriſt, *in whom are hid all the treaſures of wiſdome and knowledge* as in a Divine celeſtial Academie. I will looke on other learning as the trimming, but on this

Col. 2. 3.

this alone as the veſture of my ſoul: other arts and ſciences are called *liberales*, but they cannot *liberare me ab inferno*, free me from hell: therefore that knowledge ſhal be to me the moſt precious which is the moſt gracious and ſaving. I care not by humane learning to be as a Meteor advanced above the height of an ordinarie capacity: ſo I may by learning Chriſt, be as a Starre fixed in the Orbe of grace, above the beggarly Elements of naturall abilities. Neither do I ſpeake againſt humane learning (which I eſteeme) in the poſitive, but only in the comparative. When I mention the Sublime Raptures of a ſoul which is Chriſts Pupill, the Sunne of naturall light and humane underſtanding muſt ſuffer a grand Eclipſe.

Væ tibi *Ariſtoteles* laudaris ubi non es, &c. cruciaris ubi es, *Aug.*

I will ever account him the beſt ſcholler who is the beſt Chriſtian,

Christian; preferring an Abecedarian in Gods OEconomicks, before a profound Sophie in the worlds Politicks.

And concerning outward estate, I deem that the best which God declares by his dispensations so to be: if heaven be entailed to my soul, I am rich enough for had I all things in the world without hope of that, I were very poor. Whilst I am in the world, I will take heed that the world come not into me: I will esteeme it as my servant, not my master; as my road, not my home; as a wildernesse, not a *Canaan*: the pleasures thereof shall be my Vacation, not my Terme. God alone shall be the delight of my soule, who is the soul of my delight: and so do I desire to finish my course in the Church Militant, that the High Priest, Jesus Christ, may give me a blessed

ſed induction into the Church Triumphant. In confidence whereof, *One thing have I deſired of the Lord, that will I ſeek after: that I may dwell in the houſe of the Lord all the daies of my life, to behold the beauty of the Lord, and to enquire in his Temple.* Pſal. 27. 4. *I had rather be a door-keeper in the houſe of my God, then to dwell in the tents of wickedneſſe:* Pſal. 84. 10. For *I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them?* Cant. 5. 3.

Gloria in excelſis Deo.

FINIS.

Item 1 = Grove leading unto glory. By J[ohn] H[all]

St